361 district, fifteen miles to the north, far enough from the town, where the ugly galvanised iron sheds have not yet supplanted the old typical hut. We see, in the bush, on the slope of the sandy dune, a little forest of mimosa, *mikarenge*, *mikanakwa* (Strychnos). In its midst nestles a village. Thongas like to build amongst trees, to protect themselves against the terrible south winds which frequently blow across the plain, and perhaps also to shield themselves from the inquisitive eyes of people passing along the road. The little community prefers to live by itself, as it is entirely self-sufficing. This small wood is also used for other purposes. Thongas have not yet learned to build the kind of outhouse which is described in English by two letters (W. C.), and they "go outside" (humela handle) into the little copse. The air is not very pure when we cross it, so we hasten to reach the village. The accompanying plan (p. 312) represents a combination of features observed in many Thonga kraals; it is rare to find a "muti" as complete as this.

361 514

361 712 717 351

We first note the external circular fence *(lihlampfu)*. It is made of branches, thorny or otherwise, one and a half to two feet high, more or less rotten. It is not built as a protection against enemies. In this tribe, villages are not fortified, and, in case of war, the only resource is flight. The fence protects against spiritual enemies, witches, as we shall see later on. The path

361 351

leads us straight to the main entrance (16) the *mharana*, which is three or four feet wide. But the fence is open in some other places for narrower passages called *pairuba* (17), one for about every three huts; these smaller openings lead to the wood and are used only by the inhabitants to "humela handle." Passers by, as a rule, do not enter by such back gates. They are private. On either side of the large gate is often seen a growing tree and some poles, which clearly show the entrance. This is never closed during the day. On our right, a little court with some broken pots which denote a fire-place, is the *bandla* (21), the place where the men congregate. In front of us, at the other extremity of the circle, is the headman's hut (1) or rather the hut of his principal wife. On the way to it, we cross the *hubo* (22) the central square and pass round the *ranga*, (Ro.), *shibaya*